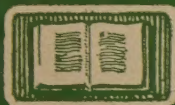


BIBLE SOCIETY

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RECORD



Raak-ria—First Plowing for Rice. A Siamese Ceremony

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A Page from the Siamese Bible.

PSALM 3.

บท ๓

คำเพลง บท หนึ่ง ของท่าน ดาวิดที่ท่านได้แต่งไว้

ครั้งเมื่อท่านหนีไป จากอับซาลอมบุตรชายของท่าน

- ๑ ข้าแต่ พระยะโฮวาคนที่ เป็น ศัตรู ต่อข้าพเจ้า มาก ทวี ชื่นเท่าใด, ผู้ที่
ลุด ชื่น ต่อสู้ข้าพเจ้า มีเป็นอัน มาก.
- ๒ มีคน มาก หลายที่ ว่าถึง จิตใจ ของข้าพเจ้าว่า, ใน พระเจ้าไม่มี ที่ จะช่วย
เขาให้รอดได้เลย. ชีลา.
- ๓ ข้าแต่ พระยะโฮวา, พระองค์เป็น เกราะ สวม รอบข้าพเจ้าเป็น ยศ ศักดิ์ ของ
ข้าพเจ้า, แลเป็นผู้ทรง ยก คีเระ ของข้าพเจ้าให้เหยียดขึ้น.
- ๔ ข้าพเจ้าได้ เปล่งเสียง ร้องถึง พระยะโฮวา, แล พระองค์ ได้ทรง สดับฟังข้า
พเจ้าแต่ภูเขานั่น บริสุทธิ์ ของพระองค์. ชีลา.
- ๕ ข้าพเจ้าได้ ทอกลึง ลงนอน หลับไปแล้ว ตื่นขึ้นอีก, ด้วยว่า พระยะโฮวา ได้
ทรงอุปถัมภ์ข้าพเจ้าไว้.
- ๖ ข้าพเจ้า จะไม่กลัว คนนับได้แสน หนึ่งที่ ตั้งอยู่ ล้อมรอบ ต่อสู้ข้าพเจ้า.
- ๗ ข้าแต่ พระยะโฮวา, ขอพระองค์ทรง ลุด ชื่นเถิด, ข้าแต่ พระเจ้า ของข้า
พเจ้าขอโปรดช่วยข้าพเจ้าเถิด, ด้วยว่า พระองค์ทรง จินตนา ศัตรู แห่ง
ข้าพเจ้าที่ แก้ม ของเขาแล้ว, พระองค์ ได้ทรง หัก ชี ฟันทั้งหลาย ของคนชั่ว
ร้ายทั้งปวง.
- ๘ ความ รอดนั้น มีแต่จำเพาะ พระยะโฮวา ขอ ให้พระ พว ของพระองค์ ได้แก่ พล
ไพร่ ของ พระองค์เถิด. ชีลา.

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EDITORIAL NOTES.

THE visit of His Royal Highness, Maha Vajiravudh, the Crown Prince of Siam, to this country is an event quite worthy of the public interest which it has excited—all the more that it is now intimated in the newspapers that in due time it may be followed by a visit from the King of Siam himself. The Crown Prince has been in England since 1894, receiving an English education, first at Sandhurst College and then at Oxford University. He is now returning, at the age of twenty-one, to Siam via America, and will carry with him the cordial, good wishes of all who have come into contact with him; and we may trust the prayers of all Christian people that God may open his heart still more to the Gospel. It is understood that the king is to give him immediately a responsible part in the government of Siam.

His Royal Highness was entertained, while in New York, at a dinner given by Mr. Warner Van Norden, of the Presbyterian Board of Foreign Missions; the members of the Board, with other guests, being invited to meet the distinguished visitor. The Prince declared in answer to a speech made by Dr Arthur Brown, the Secretary of the Board, that the Siamese Government and people have ever had the most kindly feelings toward the American people and mis-

sionaries. "We hope more Americans will come to Siam and permit us to show them what Siamese hospitality is. I am proud of the religious freedom of my country. For six hundred years there never has been a case of religious persecution on the part of the Government. The Siamese are very tolerant of other religions than their own. We have welcomed

your Presbyterian missionaries." These are good words, for which we may thank God and take courage. The Prince of the Kings of the earth sways His sceptre, and it shall come to pass finally, as at the time of His birth, that the treasures of the Orient shall be laid at His feet.

The picture of the Crown Prince, which we reproduce, was furnished, with his permission, by the kindness of Mr. Van Norden and the Secretaries of the Presbyterian Board. Opposite to it may be seen a leaf from the Siamese Bible one of the chief translators of which has been the Rev. John Carrington a member of the Presbytery of Bangkok, and the Society's Agent in Siam, whose latest letters may be read in an-



HIS ROYAL HIGHNESS, MAHA VAJIRAVUDH,
Crown Prince of Siam.

other column. The picture on the outside of the cover is of a quaint Siamese ceremonial solemnity. It is observed with all due form before any farmer can plow or sow for rice. It seems a singular manifestation of the universal human consciousness of the rela-

tion of seed-time and harvest to the life of mankind. Is there not herein also a parable of spiritual agriculture? The sowing of the Word and the tilling of the ground therefor is surely no less a solemn matter, and, requires from all who are engaged in it, not indeed a formal ceremony, but a vital consecration of all their powers.

WE have pleasure in reprinting an article from *The Homiletic Review*, by Professor Hunt, of Princeton University, on the Gothic Version of Ulphilas, somewhat recently re-edited and published by Dr. Balg, of Milwaukee. There have been many publications of this venerable monument of antiquity, which is of high importance in the history of the sacred text. Professor Hunt's article must be of great interest to all who are interested in the history of the Bible and its presentation, and especially to students of both Teutonic and early English origins.

IN various papers there are appearing interesting reviews of the Rev. Mr. Tucker's "The Bible in Brazil." The *New York Observer* says, "If we are to tell Europeans to keep hands off from the Western Hemisphere, we must be prepared to assume the moral as well as the political responsibilities that are involved. This book should increase

popular interest in this question. It gives a glowing description of the work which is being done by the Bible Society in distributing the Word of God to a people whose alleged Christianity is simply veneered heathenism." Another writer says, "It opens a fascinating field to any lover of the unusual."

A LETTER has been received from the Rev. Joseph Norwood, the Society's Agent for Colombia and Venezuela, which was written at Bucaramanga, Colombia, on August 30. Mr. Norwood writes that he was expecting to leave for New York about the first of October. His letter was committed to the care of a friend, an experienced traveler, who was on his way to this city. When Mr. Norwood may arrive cannot be exactly foretold, as journeying in that country is subject to unexpected and dismal delays. The Revolution, that has been going forward, is not yet over. The hosts of battle sway this way and that; but there is no final victory. God grant that it may speedily come! There is, however, every reason to hope for Mr. Norwood's early arrival in health and strength.

IN our Domestic Department will be found accounts of several Bible Society Conferences held recently, which are of great interest and value in awakening new interest in the work of the Society.

THE GOTHIC BIBLE.

By Prof. Theodore W. Hunt, Ph.D., Litt.D., Princeton University.

THE First Germanic Bible" is the historic title under which this version is edited by the scholarly Dr. Balg, who in his "Comparative Grammar of the Gothic Language" and his English edition of "Braune's Gothic Grammar" has rendered invaluable service to students desirous of examining this old and interesting work. Translated from the Greek in the fourth century by Bishop Wulfila or Ulfilas, its very antiquity invests it with attractiveness, while no critical student of the Christian Scriptures, and especially of the New Testament, can afford to overlook these primitive Germanic versions, either in their specifically linguistic relations to the original Hebrew and Greek, or in their various and more practical bearings on the history and interpretation of the Bible. Most of all does such a version make appeal to the English student of language and of Scripture, inasmuch as, with his Gothic Bible in one hand and the Old English version of Aldhelm, Guthlac, Egbert, Bede, Alfred, and Aelfric in the other, he can trace the history of these Teutonic renderings from the eighth to the eleventh century, and so be prepared the more intelligently to study Wiclif's Middle-

English version of the fourteenth century and Tyndale's of the sixteenth, until he comes to the great version of 1611 under James I. Different in many respects as these versions are, and adapted as they were to the respective eras in which they appeared, they are all alike in being Teutonic versions, and thus serve to connect the development of the English Bible with that of all Teutonic peoples, whether found in northern continental Europe, in the British Isles, or in America. It is with this historic and, we may add, this Biblical and ethical sequence in mind, that Bosworth and Waring prepared their "Gothic, Old English, Wiclif, and Tyndale Gospels," whereby the student may see at a glance, in parallel columns, these four great Germanic versions, so arranged as to interpret each other both linguistically and biblically and cast a flood of light upon the original meaning of the scriptural record.

The Old Gothic bishop, the translator, is himself an interesting personality. Born about 310 A.D., set apart to the bishopric in 341 A.D. by Eusebius of Nicomedia, settling in Moesia, the modern Bulgaria, about the middle of the century, he at length went

to Constantinople, at the behest of Theodosius, and died there about 381 A.D. A man of unusual force of character and mental vigor, a scholar of distinction when scholars were rare, he was most of all desirous of giving to his countrymen along the Danube and the Black Sea, the Goths or Moeso-Goths, the Word of God in their vernacular, and most especially so as they were, with himself, the victims of religious persecution under Athanasius and others. This he did about 360 A.D., translating the Old-Testament Portions from the Septuagint version of the second century B.C. Though a semi-historical tradition has it that he rendered into Gothic the entire Old Testament with the exception of the Book of Kings, and the New Testament as a whole, it is highly probable that this tradition is unfounded. As a matter of fact, we have from the Old Testament but a few fragmentary portions of Genesis, Ezra, and Nehemiah, while it is probable that even these were the work of another hand. Of the New Testament we have the following portions: Matt. 3, 27; Mark 1, 16; Luke 1, 20; John 1, 19; Rom. 6, 16; I. Cor. 1, 16; II. Cor. 1, 13; Gal. 1, 6; Ephes. 1, 6; Phil. 1, 4; Col. 1, 4; I. Thes. 2, 5; II. Thes. 1, 3; I. Tim. 1, 6; II. Tim. 1, 4; Titus 1, 2; Philemon 1, 11, 23.

No portions of Acts, Hebrews, James, I Peter, II. Peter, John's Epistles, Jude, and Revelation are extant. It thus appears that we have a substantive portion of the New Testament, particularly of the Gospels and Pauline Epistles, enough, indeed, to afford a sufficient basis for the study of the language as such; enough, if nothing further had been attempted, to afford instruction to the Goths in the teachings of Christ and his apostles; enough, indeed, to secure a body of Christian doctrine for the use of the Church and for the daily guidance of believers. "Whatever is done by Ulfilas," said the Goths, "is well done." It is alleged that the old bishop was in sympathy with the Arian more than with the Athanasian theology. This theoretical preference does not seem, however, to have invalidated his teaching either as a translator or in his commentary, if it is his, on the Gospel of John appended to his Biblical version.

As Dean Merivale has suggested, "We may easily

conceive that in those days such subtle differences of theoretical belief were little regarded under the pressure of practical missionary work in the borderland of Christianity and heathenism." Sokrates, a Greek Church historian, thus writes in his praise, "that he discovered the Gothic letters and by his translation of the divine Scriptures enabled the barbarian to learn the oracles of God." Of the various manuscripts of the Gothic Bible that known as "The Silver Manuscript," discovered in the sixteenth century (Codex Argenteus), and now preserved in the University Library at Upsala, Sweden, is the most valuable, as it is the most beautiful. This manuscript of the fifth century, as has been noted, is seven centuries older than the Scandinavian Edda, five centuries older than the German Nibelungen Lied, and three centuries older than our own oldest English Epic of Cædmon, and, as such, deservedly held in

reverence by all later scholars. It represents as early and as genuine a remnant of the Gothic as our classical codices give us of any classical author. Inasmuch as Ulfilas is said to have written in the Greek and Latin as well as in his native tongue, he happily combined the spirit of the Greco-Italic and Teutonic, the North and South European.

One of the most noteworthy features connected with the Gothic language is that all the extant text of it, with unimportant exceptions, is Biblical, renderings of the Old and New Testaments, and thus of

special interest and value to the theological and Biblical student, to the clergy as a class, a comparison of the Gothic and the Old English Biblical texts being especially suggestive.

If we inquire as to the special benefits to be derived by the modern English student from the study of the Gothic, they are seen to lie mainly along philological lines, in a study of grammar, text, and glossary; of primitive and derivative forms; of an older Teutonic speech as related to a younger; of an inflected tongue as related to an uninflected—in fine, of language as language. From such a linguistic point of view the student of English is well repaid for all his labor, inasmuch as he is thus enabled to see the historic connection of English as Teutonic with all other Teutonic tongues, and also to find the etymological

FROM ST. JOHN'S GOSPEL (Gothic),

Chapter xv. 1-5.

Ik im veinatriu thata sunjeino. jah atta meins vaurstvja ist. ²all taine in mis unbairandane akran goth usnimith ita. jah all akran bairandane gahraineth ita. ei managizo akran bairaina. ³ju jus hrainjai sijuth in this vaurdis. thate irodida du izvis. ⁴visaith in mis jah ik in izvis sve sa veinatains ni mag akran bairan af sis silbin. niba ist ana veinatriva. svah nih jus. niba in mis sijuth. ⁵ik im thata veinatriu. ith jus veinatainos. saei visith in mis jah ik in imma. sva bairith akran manag. thatei inuh mik ni maguth taujan ni vaiht.

interpretation of many words otherwise obscure. Such common Gothic words as dags (day), gaggan (to go), hails (whole), kwath (quoth), manna (man), sunna (sun), Sunus (son), indicate the close connection of Gothic with both German and English. In the scriptural text, and particularly in the Gospels, not a few of these words are highly significant, and, even etymologically viewed, serve to throw light on the meaning of the text itself as studied by the exegete or sermonizer. In such words as aggilus (angel), aikclesjo (church), aiwaggeljo (evangel), apaustaulus (apostle), Paska (Passover), and Kristus, we see the Gothic and the Greek in their close relations, as we see the Gothic and Hebrew in the Old-Testament text. Some of the significant words in the Gothic gospels may be cited; enough to show the general importance of the language as it bears upon the Biblical text:

Remission, Mark 1. 4, is expressed by af-lageins, laying aside.

Akran (acorn) means fruit in the general sense, and is so used in the parable of the sower.

Barn (bairn) is child, as in Mark 5. 39. The barn is not dead. In Mark 2. 5, Jesus said to the paralytic, Barnilo (little child), "Thy sins are forgiven thee."

Baurgs (city) is our modern borough.

Bokos (the books or writings) is our word Scriptures.

Davpeins (dipping) is the word baptism.

John the Baptist is Johannis, *sa Daupjands* (the Dipper).

Fra-waurhts (sin) means wrong-working, one of the many words expressive of evil, positive or negative.

Hliffus (a thief) gives us our word—shop-lifter.

Laists (track) gives us the shoemaker's last.

Lekeis (leech) is our physician, as in Mark 2. 17. They that are whole need not a leech, but they *ubilaba habandans* (having themselves evilly).

Ligrs (couch or bed) gives us lair.

Us-waurhts (righteous) that which is wrought out, Mark 2. 17. I came not to call us-waurhtans (the righteous) but fra-waurhtans (sinners).

It is extremely interesting to a Biblical student, with his mind directed to Biblical phraseology, to read passages and chapters in which the Gothic expresses its peculiar usage as distinct from the original Greek or from the Old and Modern English. The appended Gothic Version of the Lord's Prayer will be sufficient for illustration:

A literal translation interlined will aid the reader:

Atta unsar thu in himinam

Father our, thou in (the) heavens,

Weihnai namo thein

Be hallowed name thine,

Kwimal thiudinassus theins

Let come Kingdom thine,

Wairthai wilja theins, swe in himina yah ana airthai

Let become will thine, so in heaven and on earth,

Hlaif unsarana thana sinteinan gif uns himma daga

Bread our, the daily, give us this day,

Yah aflet uns thatai skulans siyaima

And let off us in that debtors we are.

Swaswe yah weis afletam thaim skulam unsaraim

Just as, also, we let off the debtors our,

Yah ni briggals uns in fraistubnyai

And not bring us into temptation,

Ak lausei uns af thamma ubillin

But loose us from the evil,

Unte theina ist thiudangardi

Because thine is Kingdom,

Yah mahts Yah wulthus

And might and glory.

In aiwins. Amen.

Unto eons. Amen.

A comparison of this Gothic version with the Old Saxon version of the Continent, as given us in the "Heliand," a paraphrase of the New Testament, would well serve to show the historic relation of these two Germanic versions, respectively of the fourth and ninth centuries, and their respective relation to our native English.

To any who might be at all inclined to acquaint themselves with the Gothic Bible, there are three or four books that would be especially helpful:

Skeat's "Gospel of St. Mark in Gothic."

Wright's "Primer of the Gothic Language."

Bosworth and Waring's "Gothic, Old-English, Wicliffe, and Tyndale Gospels."

Balg's "First Germanic Bible."

No more valuable and interesting volume of the Gothic language has ever been issued than this edition of Balg, containing, as it does, the entire extant text and an elaborate discussion of Gothic syntax. It is to Skeat and Wright and Balg that English scholars owe so much in the line of a genuine revival of interest in the study of the Gothic Bible, a study which is common with that of early English and kindred Teutonic tongues is now safely established in our colleges and universities and attracting an ever-increasing number of students.

In the study of this version one is more and more impressed with the vigorous personality of Ulfilas, and with his profound desire to give the Word of God to the Goths in their vernacular. Dr. Maclear, in his book on "The Slavs," in speaking of the various versions of the Bible, the Syriac, Coptic, Armenian, and Ethiopic, writes as follows: "Hence, in the only attempt made by the Eastern Church on the Western barbarians, Ulfilas immortalized himself by producing the only widespread translation of the Scriptures which existed in any Western language till the times of Wiclif." The old bishop seemed to regard it as the work of his life, and devoted himself to it in the spirit of Wiclif and Tyndale and the great English reformers. In this, he was another reformer before the Reformation. Henry Morley well calls him the "Christian guide" of the Goths, and adds that "he was born with the genius of a leader." Averse as he was to anything like doctrinal disputation, so current in his age, he seemed wholly bent on interpreting the Scriptures in a practical way for the well-being of his countrymen, leaving the theologians

to wrangle among themselves. Dying at the age of seventy, it was in his closing days that he is said to have condensed his creed into a few simple statements, if so be his people might be led thereby to magnify the essentials in religion. Moreover, he was even better than his creed, a Christian of pure life among pagans of low morality; a mediator between Arius and Athanasius; a bishop of commanding influence for forty years; a stout defender of the essential unity of the Holy Catholic Church and of Christendom. The portraiture which we have of him, a veritable pastor over his flock and unselfishly intent upon their temporal and spiritual good, is altogether an attractive one, and entitles him to a high place among the great benefactors of the race.

It is not difficult to conceive what would have been the condition and subsequent history of the Goths had not Ulfilas been the man that he was and prepared the Bible version that he did. Subjected as they were to both civil and religious persecution, the prey of unprincipled conquerors, and forced to migrate from point to point in quest of peace and settled homes, they would have receded to the worst

conditions of the paganism of that day, and would thus have permanently sealed their fate as a race and people. Nor can one at all estimate the indirect benefits accruing from such a man and such a work to the entire contemporaneous religious history of the continent. Living in southern Europe, and yet by lineage and language belonging to the great Germanic races of the North, and lying midway between the East and the West, the Goths may be said to have somewhat unified the continent along religious lines, and, through the instrumentality of their gifted leader and his Gothic Bible, to have made a valid contribution to all later religious reformation in Europe.

Among the apostolic fathers, the defenders of the faith, the Christian apologists of the early centuries, should the name of Ulfilas be found, as his Gothic Bible should also be found among the great translations. The fact that the Goths were the first Teutonic nation that enjoyed the advantage of Christian teaching, and that the Bible of Ulfilas is the oldest extant Teutonic version, should be enough to invest the people and the book with unflinching interest in the mind of every Teuton.—*The Homiletic Review*.

FOREIGN DEPARTMENT.

LATEST LETTERS FROM SIAM.

THE Rev. John Carrington, our Agent in Siam, sends us some interesting accounts of prevailing conditions there, and a graphic description of several days of colportage in a journey to the ancient city of Khorat.

BANGKOK, SIAM, August 27, 1902.

On March 17th, I started on the 7.40 A. M. train of the Royal Railroad, at whose northeastern terminus is the ancient city of Khorat, 200 miles from Bangkok. My servant was with me to help in various ways. We traveled in a fourth-class car, each fare one way being \$1.55. Opportunities offered for work on the train. All the large towns on the way are in the first-half of the journey. From Pak Preeo, about half way up, the scenery is delightful in its variety—mountains and valleys. The forests and jungles are dense and beautiful. As we passed through the cuts there appeared beds of lime-stone, slate and sand-stone, gray and red. From Bangkok to Pak Preeo, on every hand, are rice-fields, but from Pak Preeo to the vicinity of Khorat there is but little cultivation of the soil. The forests are almost untouched, only a little fire wood being cut. This first day on the train I sold 140 Portions.

March 18th. We arrived at Khorat last evening, six o'clock, and obtained a room at the depot for myself and servant at seventy-nine cents, gold, per day. In this room were a bed, two tables, washstand and lamp. It is not to be counted extravagant for a mis-

sionary to have a servant with him; for, on long tramps, how could he carry his books unaided? Besides, in this case the missionary paid the servant's wages himself, charging only the traveling expenses to the work. Khorat town is a place of from 5,000 to 8,000 people, largely Laos who speak Siamese, and many Chinese, also a good number of Siamese. There are two long markets, one on the way leading to the city, and one in the city. This is an old-time walled town—square—each side seems to be a mile long. The walls are made of bricks, and in places badly out of repair. Inside are the government buildings, also a school, which is, perhaps, not largely attended. In the vicinity are a few Siam-born Cambodians. The country people bring their goods, such as rice, hides, rosewood, etc., to Khorat to sell, and in turn purchase of the many stores articles offered for sale—all manner of things—from a needle up to a piece of silk. These goods go up there on the train from Bangkok. Among these people I worked all day, except a part of midday when the heat was very intense. My food was largely native, except some bread, jam and boiled eggs I took with me from home. On this second day the sales were 420 Portions, mostly Siamese.

On the 19th, I went to Soong Norn, one hour's journey from Khorat on the railroad. This village contains about 200 people and has a market. The heat was very great. I was able to speak with many of the people of "this way," and sold about 300 books.



THE MA-NAM RIVER AT BANGKOK
(Residence of the late brother of the King of Siam in the foreground.)

March 20th. Labored again in Khorat. I sold fifty-two cents' worth of books to a former teacher of the mission school in Bangkok. This man is now a trader and wished the books to use among the country people as they come in. In the afternoon we went to Khoke Kruet by rail. This place has about 800 inhabitants and a small market. We walked a good deal and sold something over 100 books, making the total for the day about 195.

March 21st, took the train 7 A. M. for See Khew, a town two hours from Khorat by rail. The population is 800 or 1,000—small market. It should be noted that these market places are always a help to us in our work, as the people gather there from the country, and we have an opportunity to reach many whom otherwise we would never see. Here our food was mostly native. Sometimes it was pretty hard to take. The night of this day I slept on the veranda of the station. Sold during the day 200 books.

March 22d. Early A. M. the station master offered some tea and bread, which I was glad to have. Nine A. M. left See Khew for Bangkok, and during the day sold forty books.

During the tour the sales were a total of 1,295—being Siamese, 1,241; Chinese, 50; Cambodian 3, and English 1. May God bless abundantly his own work.

In another letter he gives some accounts of recent disturbances at the sapphire mines, in Laos. It would seem as if mining difficulties in Siam were not altogether unlike those in Pennsylvania.

The Siam Trouble in a Nut-Shell.

No doubt you have seen telegrams in reference to the trouble in Laos, Siam. Even in Bangkok it has been difficult to sift the wheat from the chaff of the question. At length it seems to come down to the following in truth and fact. Shans at Muang, Long Sapphire mines, Laos, part of the time worked those unprofitable mines, part of the time played the rowdy and sometimes turned thieves. In order to get rid of those objectionable fellows the mines were closed. Instead of scattering and each going to his own place, they banded together, and, no doubt, others of the "rougher sort" joined them until they numbered some 600, divided into about three divisions, in and about Muang Phra where the American Presbyterians have a station. These people, it seems, were made bold to uprise, in part because as at first an insufficient Siamese force went against them, and so was defeated. At length, however, the loyal forces overcame the Shans and scattered them. Now, comparative peace prevails. A few Siamese officials were killed. One account said, Major Schan, a courageous Dane, with about 100 men (natives) and a Siamese military officer with a like number of men engaged the Shans, or a body of them, slew 200 and hotly pursued the remainder to a mountain. It is confidently believed that the Shans never had any designs against the white people in the land. Latest telegrams indicate that no white person was in any way injured. The women and

children of the Mission, and other families, were all gathered together at Cheung Mai, with one or two exceptions who preferred other measures, and are safe and sound. It is quite certain that all will be able soon to return to their several places and employments. So far, as information has come, the property of Americans and Europeans is all safe. So, I am glad to say, the Bible Society's stock of Laos Scriptures is safe thus far. Let us pray that peace and safety may prevail. Siam is able to take care of this question.

JOHN CARRINGTON.

TESTIMONIES OF FOREIGN MISSIONARIES TO THE AMERICAN BIBLE SOCIETY.

WE published in previous numbers of the *Record* some very pertinent and forcible testimonials from Presbyterian foreign missionaries as to the necessity and value of the Society's work. Further testimonials not less striking have since been coming to us, and we therefore have great pleasure in adding them. The first of these, written by the Rev. F. H. Chalfant, of China, no doubt expresses what many missionaries feel—some degree of surprise that such witness-bearing should be thought necessary. "It is about as needless," he writes, "as to contend for the necessity of the United States Mint." It is none the less true, however, that large numbers of Christian people have but a very imperfect idea, and some have no idea at all, of what the work and peculiar necessity of the Bible Society is, and for this reason we give our space to the kind words which our missionary brethren have sent us.

WEIHSIEN, SHANTUNG PROVINCE, CHINA, April, 25, 1902.

To make a defense for the Bible Society seems about as needless as to contend for the necessity for the United States Mint, or Bureau of Printing. It never occurred to me to fill my mouth with arguments in support of such an institution as the Bible Society, for the simple reason that I could not imagine any Christian worker challenging its right to exist and to be supported. Like the scholarships in our colleges the Bible Society enables many, yea, very many, to enjoy the personal ownership of the Scriptures, who could not otherwise obtain this inestimable advantage. Take China for instance. While there are many well-to-do people in the church who are able to buy their Bibles at the full market value—and who do so buy them—still, there are many who, by reason of illiteracy or poverty, would hesitate to expend the money, not from lack of appreciation of the Bible, but because they are not accustomed to buy books of any sort, and are ignorant of the advantages to be gained by possessing them. Hundreds of Christians in this very region have learned to read

their own language through the accident of having had a copy of the Scriptures sold to them at a low price within their ability to buy.

F. H. CHALFANT.

TENGCHOW, CHINA, April 23, 1902.

I would only characterize the work, so far as I am acquainted with it, as overwhelmingly good.

I have disposed during the last year or two of a large number of Bibles and Testaments, which were nearly all sold to the Chinese at cost price. The Society has gotten out some excellent editions, which are wonderfully compact and cheap. Should political conditions continue favorable, as we now hope, there will undoubtedly be largely increased sales in the near future.

I can only say a hearty God speed to the grand work of a Society which has for its aim the work of disseminating the Scriptures broadcast throughout China. I am aware that now and again criticisms have been made against the work of the Society, conscientiously, no doubt, and we are none the worse for a critical remark occasionally, but I have no hesitation in saying, that even critics amongst the missionaries would never attempt to maintain that the Society had not accomplished a grand and Christian work in China.

PAUL BERGEN.

CHEFOO, CHINA.

The Bible colporteurs in this part of China are selling, to the heathen, Scriptures and portions of Scriptures in larger number than ever before. We hope and pray that the Holy Spirit will bless the reading to the salvation of many souls. We could not carry on successfully missionary work without the Bible.

HUNTER CORBETT.

SOOCHOW, CHINA, April 7, 1902.

It would be difficult to overestimate the worth of the work done by the American Bible Society in China.

The Bible is the one book China must have, and the demand will soon be very much larger than ever. I never knew so many of the natives to be reading the Bible as at present.

J. N. HAYES.

TRIPOLI STATION, Syria Mission.

The relation of the work of the American Bible Society to our station is exceedingly vital, and can best be illustrated by several incidents connected with our most flourishing outstations and departments of work.

I. Mahardeh, our most northern outpost. The story of the entrance of evangelical truth into this village is a most interesting one; but I will mention only one item. In the early days a man became interested in the Bible and desired to own a copy. He had no cash; but, after walking some thirty-five miles to Hums, arranged to exchange his sword for a Bible. That sword is now at the Bible House in New York,

and Mahardeh has an active, wide-awake evangelical church. From the same village a man was imprisoned on a charge of double murder. While serving his sentence he tried to learn to read, and gaining possession of an Arabic Testament, the truth of Christ's love and sacrifice gained possession of him; since his release he has been a constant attendant at worship and a loyal adherent of the evangelical church.

2. Minyara has now one of the largest and most prosperous evangelical churches in Syria. It began some twenty years ago. A prominent man died and an evangelical teacher visited the stricken household and read to them out of the Bible. The son of the deceased man was interested and, securing a Bible for himself, began private study. His influence drew others to the same study, and the church began and has grown steadily. In the same village an ignorant but bigoted Greek woman was greatly annoyed at her inability to refute arguments of her evangelical neighbors. She said she would learn to read so as to beat them with their own weapons. She learned to read and began searching the New Testament to refute the arguments of her neighbors, but found they were right, was herself convinced and became a zealous evangelical as well.

3. In El Yazidia, we have a most promising new work, where in less than five years there are more than a score of communicant members. The beginning was with one man who became possessed of a Bible from our colporteur. He studied in secret; the light found an entrance, and the Spirit did his promised work. The result is as given above and the end is not yet.

4. At Keferran, years ago, Nussar got possession of a Bible, which he studied to such good effect that he soon saw the divergence between its teaching and that of the priests. Two strangers came to spend the night, and entered upon a warm discussion in his presence. Nussar found himself taking sides with one called Jurjius. When the other saw himself hard pressed he withdrew in anger and sought lodging elsewhere. Then Nussar learned that Jurjius was an evangelical and that he himself had been guided by God's Spirit to the evangelical position. Further intercourse with his new friend gave him new strength, and he later joined the church at Hums. He was subjected to severe persecution, but remained firm, and now has the joy of seeing a school opened in his village and says, he wishes to live only long enough to see a church built on his land and roofed with timber from his forests.

5. The old Crusaders' Castle at Tripoli is now an Imperial prison, in which are always lodged hundreds of condemned men from all sections and of all sects. To these access has been secured, and frequent visits are made with Bible-reading and religious conversation; many Bibles or Portions left among them have

been largely used and blessed. Several requests have come from inmates of the Castle for Reference Bibles, as they wished to study up certain lines of truth.

6. At the Tripoli Dispensary, with its scores of patients in daily attendance, and to many of them who tarry for days or weeks after operations there, are given grand opportunities for scattering the Word. Hundreds of copies of single Gospels, New Testaments and Bibles have been circulated through these patients in countless villages and among every type of religious belief in the land. Moslems and heathen carry the printed Word with them to places which the missionary has never reached.

7. All our schools are Bible-schools, as the Gospel is the book from which the children learn to read, and the Bible is a regular lesson-book through all the course. But for the low price at which the Bible Society issues these books, they would be beyond the reach of poor village children.

Thus, the American Bible Society touches us at every point and sustains our work in every department, and we are under constant obligations for the assistance rendered.

W. S. NELSON.

HAMADAN, PERSIA, April 10, 1902.

Your Society has contributed immeasurably toward the position already attained, and if nothing more should be done the Scriptures already circulated would be a power for good in this land for years and years to come.

Trusting that this Bible Society will be well sustained by the people of America and will be prepared to push its work in Persia more and more, I remain,

JAMES W. HAWKSE.

MARDIN, TURKEY, April 21, 1902.

We have at Mardin (Eastern Turkey Mission of the American Board) to look upon your Society as an arsenal which keeps us supplied with our weapons of the warfare which is not carnal—especially the "sword of the Spirit." The blades of Damascus were ever as famous as those of Toledo, but the fame of your Scriptures in Arabic, printed at Beirut, has surpassed them both; for they are to be found in almost every country where the Arabic is spoken, or known as the repository of the Koran. The demand for the Scriptures in Arabic is bound to increase with the progress of the Gospel and the development of educational institutions in Mesopotamia. We regard our Bible colporteurs, whom you sustain, as pioneers in evangelistic work here—as the successors of John the Baptist in this wilderness of races and of faiths, which jostle one another in our wide field. Next to the English Bible in the West the Arabic Bible today holds the most commanding place in the near East, and is to be the key to the solution of the most formidable problem in evangelism which has ever confronted the Church of Christ. From all these

considerations, and others that might be mentioned, we feel that the work of the American Bible Society, particularly in the Arabic Scriptures, needs to be pushed even more strenuously than ever before. (I belong to the North River Presbytery, and am a member of the First Presbyterian Church in Poughkeepsie, Dr. Swartz, pastor.) A. N. ANDRUS.

BAHIA, CAIXA 92, BRAZIL, April 30, 1902.

At the end of a fiscal year, especially rich in blessing to our field, I wish to thank your Society for the help it has so generously afforded us. The year past has witnessed a development in our joint work of Bible distribution in this State unequalled in the history of our mission. The most satisfactory element of the situation is that we no longer have difficulty in putting the Bible on sale. Many stores are willing to buy them and put them into their regular stock in trade. A live American colporteur could get Bibles on sale in every county in the State in two or three years.

W. A. WADDELL.

NOVA FRIBURGO, ESTADO DO RIO, BRAZIL, May 1, 1902.

The American Bible Society has every reason to be encouraged with its work in Brazil.

The Society only needs to push forward its work along the present lines which have proven so successful. In view of the prosperous state of the work and the fact that the people are still in a plastic state religiously, the opportunity should not be lost to push the work to the utmost. A further effort should be made to perfect the Portuguese translation either by another revision or, better still, by a new translation. It would be an enormous advance if we could begin the century with a good modern translation of the Bible in Portuguese. To scatter the Bible through Brazil is a work worth doing, and worth doing well. If any words of mine will encourage you to persevere in this work and even attempt greater things still, I shall rejoice.

I am yours fraternally,

JOHN M. KYLE.

COLPORTEUR EXPERIENCE IN CHINA.

Change in Our Work in a Little Less than Two and a Half Years.

WE have pleasure in giving to our readers some bits of colporteur experience in China.

The Rev. D. F. Jones writes from Hu-nan, noting the changes that he has observed in the provinces where his labors lie. With some slight change, we give his letters just as they were sent to Dr. Hykes, to whom they are addressed. Whoever will read his letters attentively will get a vivid impression of the difficulties and hardships incident to such a field, even in times of comparative peace:

I had hardly been at work as your sub-Agent for Hu-peh, Hu-nan, and Shan-si a year, when I found it my duty to put as many men as possible and help in

person the colporteur work in Hu-nan. This opening for earnest seed-sowing, or rather for fearlessly following up by foreigners what had been going on, more or less, for years by your native workers, was made possible by the Chinese government conceding to Great Britain's demands concerning the opening of the anti-foreign province of Hu-nan.

Near the end of October, 1899, after selling at Ioh cheo, Siang-in-hsien, King-kang, we came to the capital, Chang-sha, from which place had gone out vile literature which was doing its work in prejudicing many Chinese, not only against foreigners and their things, but against our blessed religion. Here I found Mr. Alexander, living in a boat, between the large and small West gates. He had been persistently holding the fort for a few months. The officials had tried hard to get him to leave, but instead of doing so he watched his opportunity and moved his boat from a less convenient place to go daily, when possible, on the streets to sell books and talk. Hardly had they got over this trouble when your writer appeared on the scene, having a very imperfect hold of the language, and above all having no *cue*. They hardly knew what to do; but finding him determined to sell Scriptures on the streets, they gave him a large escort of from twelve to twenty men, so we sold in their midst for a few days, and on our return, in December, a few days more. Our sales were large. The people, on the whole, were well behaved except on two occasions, when they gave me a good squeezing. Whilst I had on Chinese clothes and some gray hairs, which demand respect according to Chinese etiquette, nevertheless, it was regarded as another success for the cause. Changes have been still going on, not all for the best. The London Mission bought land, but had to wait till last year to get the deed sealed by officials; also Mr. Warren persists in selling books on their streets in foreign clothes. Five other parties have commenced work, not like the London Mission outside the North gate, but in the city itself. Not only this, but Messrs. Cooper and Dubs, and the latter's family, are in foreign clothes.

Now I no longer find it easy to sell on their streets, but, as elsewhere, must talk much and take my time, or I can sell but little; but as there is much work going on by those living there on the streets, I can afford to let others do the bulk of this work and devote most of the short time I can spend to try and supply the needs of the place. Now I come to the point: In the afternoon my little hired boat was filled with Messrs. Chang, Keller, Thompson, and Dubs, and some of their Chinese helpers, who not only looked at my books but purchased 59 Bibles, 113 Testaments, and 110 Portions. The next day and the next Messrs. Cooper, Dukes, and Alexander added to their stock 23 Bibles and 44 Testaments. I can hardly tell you how it made one's heart rejoice, for it means that

in that very place, where Satan, through his agents, had robbed them of the Gospel and the Word, now many of those dear people were grasping, and with joy, the salvation and the Saviour that this precious book tells of, and that soon some of these will be numbered amongst the intelligent Chinese Christians. Let others say what they please, it pays to be a worker together with God. "Shall we to men benighted, the Lamp of Life deny?" Since my return last April to China, more Bibles and Testaments have been sold in my district than in the same time ever before. Pray the Word may enter into many hearts.

Changes as Seen.

On my Hu-nan trips, more or less, for the past two and a half years, naturally one notices changes. At a place called King-Kong, not more than twenty or thirty miles north of Chang-sha, the capital of the above-mentioned province, which on my first visit was quite rowdy. Its magistrate confessed, a short time previous, that they had stoned a foreigner's boat, notwithstanding the fact he was in the Chinese government service. Nevertheless, I attempted to sell books one fine afternoon in the fall of 1900, but had to do so under great disadvantages—such as the people snatching my books, calling out, and crowding on me; but I succeeded three or four times, when the crowd got too large to manage, in walking away either back or forward to where my two men were. But at last it became evident it was unwise to continue, so I retired, intending the next day to notify the magistrate and continue my work. But no magistrate could be seen. They claimed he was asleep, having only just returned from a journey on official business. I sent again and again, and at last went myself, when I was informed I could not see him; but this was reversed when I assured them I would not go away till I had seen him. A few moments later I had an interview, during which time the people outside were whipping the underlings for not allowing them in the audience room. During this interview the magistrate assured me he had only four police and two were away, leaving only two; therefore he was unable to keep order. Once, last fall, I had another opportunity to stop and sell, with another, two native men. This time behavior was better, only a little rowdyism. Not having gone right through the place, I was anxious on this last trip to sell again, which I did, having with me an escort of a gunboat with ten men; so we landed, and with one or two from the magistrate, I sold again

with little or no trouble. I inquired if the old magistrate was still there, and found he was removed and another had taken his place; this accounts for the change in the behavior of the people. If the officials say "no trouble," most surely there will be none; if the officials give a hint of trouble, look out hard to escape it.

Another place called Siang in-hsien, is what I call, for that part, a well-behaved town. I sold there three or four times, and was treated respectfully. The gunboat above mentioned was sent as an escort from the capital to this point, and charged to see that all was



REV. JAMES NEAVE AND A THIBETAN.

well. Accordingly the captain wanted to return and handed the matter over to the magistrate, who gave us police with sticks who seemed to want a job. Suffice it to say, we had to reprove one on the two days we were there, and the magistrate himself asked, or rather bade me to go to my boat. As a rule we get along better without the police than with them. As Mr. Tingle wrote to the Consul, "Tell the magistrate to let us and the people alone, for we get along well together." This is generally true. D. F. JONES.

The Rev. James Neave, from Chentu, West China, also writes to Dr. Hykes, sending a photograph of a Thibetan whom he met in the course of his work. This hitherto almost impenetrable country must be reached with the Gospel eventually, nor can any one say what the power of a single Gospel is, sent on its journey of enlightenment. The books that Mr. Neave has distributed in going to the region beyond may, as so often happens, precede the Church into Thibet.

From West China.

I am enclosing herewith a copy of a photo by Mr. Laughton of a Thibetan and myself, taken in our backyard last February. The Thibetan I picked up in the large market adjoining here and brought him along and gave him a copy of Mark's Gospel in his own tongue. He could read all right. I also gave him one for his companion, who was rather chary of coming. He comes from the province of Amdo, northeast of here, about one month's journey, and he seemed rather pleased to hear one talk to him in his own tongue. He took our biscuits, but would not drink our tea; a fact which showed he was not quite free from suspicion, though just sufficiently so to allow of his being photographed. I have had the Abbot of the Thibetan monastery here to see me and had a long talk with him. He is a Lhasa man, and so his talk is quite familiar. I gave him ten copies of Mark's Gospel to give away to the Thibetans who from time to time lodge with him, and also a rather better one for himself. I am very much interested in this people.

JAMES NEAVE.

A MESSAGE FROM AFRICA.

THE following letter from a missionary in Liberia, gives an interesting glimpse of the power of the Gospel there:

MONROVIA, LIBERIA, September, 19, 1902.

Since my return to Liberia, I have had several lengthy interviews with Mohammedan priests from the interior of Africa. The Arabic Scriptures, I distributed several years ago, have been read and their influence is being felt among heathen tribes. Only yesterday another priest, who had traveled many weary miles through bush and swollen creeks and rivers, called to see me to request a copy of the New Testament in the Arabic language. I need not say that nothing afforded me greater joy than handing him a copy of this book that has wielded such power in moulding and uplifting mankind. When I handed him the book his face lighted up with joy and smiles. He turned to the Gospel of St. John, and in a clear and strong voice read to his heart's content. I interpreted his feelings to mean "what a privilege—why have I been denied this blessed truth so long?"

This is a field I hope to work. Nearly six years ago Dr. Gilman made to our Institution a donation of Arabic Bibles and Testaments. In addition to their being used as text-books in Liberia College,

the State Institution, I have distributed them here and there among Mohammedans who read the language, and who desire the truth.

FROM BRAZIL.

THE following letter gives us a glimpse of a colporteur's work in Brazil:

In Borrieros the public school teacher bought a New Testament, which his wife sent back to us after hearing our books roundly denounced by the priest. Suspecting that the professor did not know of the book being sent back, Senor Manoel put the book in his pocket and we went to visit him. He was in the midst of his classes, but at once received us very politely, and on our mentioning the return of the book he at once declared almost angrily that it was not by his orders and that he had known nothing of it. He at once took the book again, and we could see by his manner that he was ready not only to meet the denouncements of the priest but also to take his wife to task for returning the book.

In the same street a lady who had bought two New Testaments sent them back, and we met the servant in the street with them. We returned with him to the house where I had a long and interesting conversation with her, in the presence of five or six other persons. I offered to go with them to the house of the priest, or to wait there while they sent for the priest's Bible, to compare the books before them all. She listened very intently, eyeing me sharply all the time to see if I was telling the truth. I asked her if she thought we would risk our lives, as she knew we had done, to distribute books that were false. She finally decided to keep the books in good will, but told us, as a parting shot, that nobody could make her change her religion.

I suppose you have heard of the breaking out of the Bubonic pest here. The people are very much excited. It has broken out in several parts of the city. Among the first to die of it were a young lad and his mother, recent converts to the gospel, who gave beautiful testimonies up to the last. On the day that he died, the lad was teaching his little sister the verse: "I am the resurrection and the life."

Truly the people without the gospel have reason to be afraid, but with the "peace of God" in one's heart, "to live is Christ, to die is gain."

Yours truly, G. FRANK SHIFLERSMITH.

THE following from the pen of the Rev. E. E. Strong, D.D., (editor of the *Missionary Herald*) in *The Congregationalist*, reveals the Bible Society not only as "the plowshare of missions" but the conservator of them. "Some Missions have failed, but so far as is known none have failed (though the missionaries may have been driven away) where the Bible has been left with a people who can read it."

DOMESTIC DEPARTMENT.

BIBLE SOCIETY CONFERENCES.

THE autumn months are a time of pleasant activity on the part of the Secretaries of the American Bible Society. Many appointments are made for addresses at the anniversaries of the auxiliaries, and frequent engagements to speak at large gatherings in behalf of the Society. Upon October 29th, there was a Union Bible Conference, representing fourteen churches, in Syracuse, N. Y. There were afternoon and evening sessions and addresses by leading clergymen of the city. The closing address in the evening was by Secretary Ingersoll upon "The Bible Society the Plowshare of Missions." There was a large attendance in the evening and a very decided, even enthusiastic manifestation of interest.

A very satisfactory Society Conference was held at East Boston on Friday afternoon and evening, November 7. The afternoon meeting was in the Presbyterian Church, and the evening meeting in the Saratoga Street Methodist Episcopal Church. Both services were union services, participated in by the various evangelical churches. The Rev. W. D. Roberts, pastor of St. John's Protestant Episcopal Church, presided in the afternoon. The speakers were the Rev. George R. Spencer, on "The Seed—What it has Done." The Rev. A. Judson Hughes, on "The Sower—What he has Done." The Rev. H. A. Manchester, on "The Soil—What it has Borne," and the Rev. A. E. Colton, on "The Atmospheric Conditions."

At the evening service the Rev. Dr. E. E. Strong, Editorial Secretary of the American Board, presided. The Rev. Dr. Hudson, of Brockton, Mass., delivered an address on "Will the Old Book Stand?" The Rev. Dr. Wilson, of Portland, Me., spoke on "Wanted, Faithful Sowers," and the Rev. Dr. Haven took as his theme, "The Soil Demanding Immediate Cultivation."

The whole Conference was arranged by the Rev. Mr. Colton, the Field Agent of the American Bible Society for New England, and was the eighth in the New England series. The general theme discussed was "Seed, Sower, and Soil." The meeting will undoubtedly be productive of much good.

The third in the series of Union Bible Conferences in New York, occurred at Rochester, on the afternoon and evening of Wednesday, November 5. The churches participating were the First Baptist, the First Methodist Episcopal, Brick Presbyterian, Central Presbyterian, First Presbyterian, United Presbyterian, St. Luke's Protestant Episcopal, and the South Congregational. The exercises were held in the First Methodist Episcopal Church, and were very largely attended.;

The Rev. Dr. Converse, rector of St. Luke's Church, presided in the afternoon. The theme was "The Bible the Foundation." The chairman spoke on "The Bible as the Foundation for the Soul;" Mrs. Helen Montgomery, on "The Bible for the Home;" the Rev. Dr. Stewart, on "The Bible for the Nations;" and the Rev. Frederick D. Greene, the Field Agent of the American Bible Society for New York State, on "How the Foundation is Laid."

In the evening the Rev. Dr. Strong, president of the Rochester Theological Seminary, presided. Mr. John T. Alling took as his theme, "The Silent Partner," and the Rev. Dr. Haven, the Secretary of the American Bible Society, delivered the final address.

At the afternoon and evening sessions the Rev. Dr. J. P. Sankey, the Rev. G. D. Miller, Mr. F. L. Starratt, general secretary of the Y. M. C. A., and the Rev. Charles O. Eames, conducted the devotional exercises.

The Treasurer of the Monroe County Bible Society, with other of its officers, were present at both meetings and took part in the exercises. The entire occasion was one of inspiration and up-lift.

MIDDLESEX COUNTY BIBLE SOCIETY.

THE Middlesex County Bible Society held its anniversary at Woodbridge, N. J., on Wednesday, October 22d, and the Monmouth County Bible Society at Eatontown, on Thursday afternoon, November 6. A select and faithful company of pastors, together with men and women from the different denominations, honored these occasions, and so refreshed their courage for the work. Secretary Ingersoll was present and addressed the meeting on the work of the Society.

SALEM COUNTY BIBLE SOCIETY.

SECRETARY HAVEN visited the Annual Meeting of the Salem County Bible Society, held at Penns Grove, N. J., and found a hearty reception from these worthy people. The Township vice-presidents reported their work: the treasurer reported receipts of \$113.88, and a donation of \$100 to the American Bible Society. Seventy-five dollars additional was voted as a donation to the National Society. Interesting addresses were delivered by the Rev. Dr. Collyer, the Rev. Mr. Archer, Mrs. F. J. Colyer, of Woodstown, and the Rev. Mr. Lippencott. The attendance at the meeting was good, and all present felt that it was good to be there.

OTHER BIBLE SOCIETY MEETINGS.

SPECIAL Bible Sundays were held in October at Newburyport, Mass., where Secretary Haven

was the guest of the Merrimac County Bible Society; at Camden, N. J., under the auspices of the Camden County Bible Society; and at Glens Falls, N. Y., which is the field of the Warren County Bible Society.

At Camden special services were held in three of the principal churches, and at Glens Falls in the Presbyterian Church in the morning, and a joint service in the evening, on which occasion Secretary Haven spoke on the interests of the American Bible Society.

LEWIS COUNTY BIBLE SOCIETY.

HORATIO ARTHUR, for thirty five years Treasurer of the Lewis County Bible Society, N. Y., at its annual meeting, in connection with the resignation of his office, made a brief report of what that society had done during the thirty-five years that he had been treasurer. Some of the items will be of interest to all our readers:

During this time, from church collections, he received \$3,213.90, and an additional of two special donations, \$500 each. From the three depositories, \$2,067.79 were received. All this money, making a total of \$6,281.69, was sent to the American Bible Society of New York, a part of it for the purchase of books. Twenty-five persons have been made Life Members. A Bible had been placed in each of the twenty-two railroad depots between Utica and Watertown. During the thirty-five years the county had been can-

vassed four times. The expense of each canvass was about \$400. In each canvass about 4,000 families were visited and the destitute supplied.

VETERANS PASSING AWAY.

WE make record this month of the death of Mr. James Giles Turner, one of the Life Members of this Society and one of the founders of the New Baltimore (New York) Bible Society, at the age of eighty-two.

Mr. Turner was a descendant of James Turner, who was one of the early settlers, receiving the grants for most of Washington County, and whose name has been borne in direct line for nearly two hundred years.

Mr. Turner, who was an officer in the Reformed Church and associated with church affairs and public improvements in his native town, is one of the many veterans who have sustained Bible work in the committees, where God has placed them, with honor and usefulness for many years. His Life-Membership dates from 1859.

The Sussex County Bible Society of New Jersey has also suffered a heavy loss in the death of its President, Mr. David R. Hull—also a Life Member of the American Bible Society. Mr. Hull was a pillar of righteousness in the community where he lived, highly esteemed by all classes. His death removes one of the strong supports of the Sussex County Bible Society.

MISCELLANEOUS.

"THE BIBLE UNDER FIRE."

SOME few years ago a minister in the East published a book with the title "The Bible under Fire." We dissent from that view of the situation. The Bible stands firm. It is the man who attacks it that is "under fire." On a trip across the Atlantic we had for a fellow-passenger a business man from somewhere in Australia whose hobby was that the earth was flat. Before we were out of our bunk in the morning we could hear him on deck laying down the points of his argument to the first unfortunate he found above. He had written a pamphlet which he took pleasure in distributing; and before we were half way across the sea, he had given everybody his curious production. Some people read it, or tried to, but not with much interest or success. His auditors, as soon as his back was turned, would say to one another, "Queer, isn't he? A little touched, I guess." They never thought of crying out, "Galileo is under fire." They went down to breakfast or lunch quite unconcerned, satisfied that the sphericity of the earth had been sufficiently established to take care of itself. Christians may well be pardoned if they

decline to believe that "the Bible is under fire." It is the man who attacks it that is "under fire." The book upon which modern civilization is reared, which lies at the basis of our legislation, which softens rude manners and ameliorates the most wretched condition, is not in danger. It has passed the line of defense, and he who rejects it now must bring forth his "strong reasons" for repudiating as the Word of God that volume which has done the work of God for so many centuries.—*The Interior*.

[The Bible is indeed "an anvil that has worn out many hammers," and no one need fear as to its final vindication. It is, however, only just to say that the author of the book above referred to, the late Dr. A. F. J. Behrends, of Brooklyn, was an able defender of the truth of Scripture, and his book a good one. From the beginning the Bible has had its enemies, and in that sense has been "under fire." But it has a marvelous fashion of coming out of the fires of attack unscathed, and turning the counsel of its foes into confusion.—
THE EDITOR.]

BIBLE SOCIETY RECORD.

NEW YORK, November, 1902.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, November 6, 1902, Theophilus A. Brouwer, Esq., Vice-President of the Society, in the chair.

The Rev. Dr. Fox read the one hundredth and third Psalm and offered prayer.

Among other items of business transacted, the Board authorized a grant of \$1,000 to be made to the Rev. Mr. Tucker, the Society's Agent in Brazil, for the expenses connected with the inauguration of the work of revising the Almeida-Portuguese Version of the Scriptures. Mr Tucker was directed to proceed with the work of revision.

Copies of the Gospel of Matthew and of Mark, translated into Portuguese from the Latin Vulgate by Roman Catholic Priests in Brazil, were exhibited to the Board as evidence of the effect produced by the Protestant circulation of the Scriptures in that country.

Interesting information as to the work of the Rev. Mr. Wragg among the colored people in the South was reported to the Board.

Information was received from the Rev. Mr. Norwood announcing his receipt of a letter from the Board recalling him from his field on account of the disturbed conditions existing there, and his intention to return at the first opportunity.

The Board was informed of the establishment of a new depository for the Society in Buenos Ayres.

Among other appropriations were the following: To the Presbyterian Board of Home Missions, 100 Spanish Bibles; the Presbyterian Board of Publication and Sabbath School Work, 2,000 Bibles and

Testaments; the American Zulu Mission (American Board) 5,000 Zulu Testaments.

The Secretaries reported the following consignments of books to foreign Agencies during the month of October: To the Philippine Agency, 3,180 volumes, value \$410.13; Puerto Rico Agency, 1,059 volumes, value \$295.56; Central America Agency, 2,740 volumes, value \$488.38; Cuba Agency, 20,345, volumes, value \$1,805.43; La Plata Agency, 12,374 volumes, value \$2 750 15.

The issues from the Bible House during the month of October were 105,858 volumes.

FORM OF A BEQUEST, TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Directors.

Rev. Edward Taylor, D.D., Binghamton, N. Y.
Rev. Isaac Brayton, D.D., Poughkeepsie, N. Y.
David Dunlop, Petersburg, Va.

Deceased Members.

Rev. Charles M. Bethausen, D.D., Columbus, O.
Rev. Amos Wil-on, Ada, O.
Rev. David M. James, D.D., Easton, Pa.
Mrs. John Auchincloss, New York, N. Y.
Rev. Albert Ritch, Central City, Neb.
Mrs. Mary E. Stickney, Cottage City, Mass.
Phebe E. Edgar, Rahway, N. J.
Mrs. Sophia E. Blackman, Malta, Ill.
Mrs. Mary Blair, Newton, N. J.
James Giles Turner, New Baltimore, N. Y.

Summary of 6 Annual Reports of Auxiliary Societies received in October, 1902.

Receipts from sales in twelve months	\$83 46
Receipts from collections and donations.....	135 49
Paid American Bible Society on book account . .	305 61
Paid American Bible Society on donation account...	955 00
Expended on their own fields.....	29 00
Value of books donated.....	141 55
Value of stock on hand at date.....	261 83
No. of these auxiliaries reporting general operations	1
Destitute families supplied	355
Destitute individuals supplied in addition.....	7

RECEIPTS IN OCTOBER, 1902.

LEGACIES.

Aydelotte, Betsey E., late of Cincinnati, O.....	\$20 00
Danforth, Eliza A., late of Morristown, N. J.....	143 10
Hamilton, John P., late of Stamford, Conn.....	175 00
Lamb, Anna M., late of Metamora, Ill.	959 10
Vanderburgh, Charles E., late of Minneapolis, Minn.....	500 00
Weaver, Elizabeth, late of Ellensburg, N. Y.....	200 00
Wharton, Elizabeth, late of Troy, O.....	191 87
	\$2,199 07

GIFTS FROM INDIVIDUALS AND OTHER SOURCES.

A Friend, Cambridge, Mass.....	\$1 00
A Friend, New York, N. Y.....	35 00
A Friend, New York, N. Y., (for Mexico and Cuba).....	15 00
A Friend, Ontario, Canada.....	4 00

A Friend, Peabody, Mass.....	\$5 00	Langhorns, Mrs. F. C., Plainfield, N. J.....	\$3 12
Albertson, Dr. and Mrs. W. C., Belvidere, N. J.....	30 00	Link, J. W., West Augusta, Conn....	1 00
Anonymous.....	20 00	M. L. P.....	100 00
Armstrong, Mrs. A. C., New York, N. Y.....	300 00	Nicoll, Henry D., M.D., New York, N. Y.....	150 00
Bull, Charles H., Quincy, Ill.....	10 00	Odell, C. Mortimer, Albany, N. Y.;	
Burgin, Mrs. Ella M., Spencer, Ia....	10 15	Odell, William I., Ardsley, N. Y.;	
Clement, Ben. H., Albert Lea, Minn..	5 00	Odell, Isaac H., New York, N. Y.;	
Dewey, W. A., Fairmount, Neb.....	2 75	Odell, Emma E., Ardsley, N. Y.....	100 00
Elliott, Maud, New York, N. Y.....	1 00	Parks, J. W., South Haven, Kan.....	10 00
Friends, Plainville, Conn.....	10 00	Pigeon, Mrs. Mary G., East Derry, N. H.....	700 00
Frost, Harold L., West Farmington, Me.....	1 00	Potter, Geo. E., Buffalo, N. Y.....	5 00
Gates, J. E., Laramie, Wyo.....	1 00	Redman, Miss J., Paterson, N. J.....	1 00
Groveland Sunday School, Ill.....	4 50	Savage, Rev. Geo. S., Winchester, Ky.	8 60
Hall, Mrs. John, New York, N. Y.....	10 00	Sherwood Hall Sunday School, Alexandria, Va.....	4 00
Hill, A. Lewis, Whitford, Pa.....	5 00	Strong, Harriet E., Woodbourne, N. Y.....	20 00
Honeyman, Rev. W. E., Plainfield, N. J.....	5 00	Sturges, Edward B., Scranton, Pa....	100 00
Hood, A. J., deceased, through E. L. Lane, Amity, Pa.....	1 00	Templin, Miss Ida S., Marshall, O....	1 00
Houck, William, West Richmondville, N. Y.....	184 80	Thompson, Mrs. E. C., Charleston, W. Va.....	10 00
Jennings, Mrs. W. N., Brooklyn, N. Y.	1 00	Thurber, C. L., Chatfield, Minn.....	1 00
Junior S. C. E., South Orange, N. J.	5 00	Tilghman, W. S., East Newmarket, Md.....	50 00
Kuyper, Ads., Sr., Orange City, Ia....	5 00		

Turner, Rev. John, Bridgeton, N. J.	\$1 00
Turner, Margaret H., Bridgeton, N. J.	1 00
Valentine, Miss Sue W., Kalamazoo, Mich.	5 00
Wallace, F. E., Monmouth, Ill.	1 00
White, Miss V. M., New York, N. Y.	2 00
Winslow, Mrs. S. E. V., Olathe, Kan.	1 00
	\$1,987 77

CHURCH COLLECTIONS.

ALABAMA.

Anntiston, Second Pres. Ch.	\$7 35
Avondale, Pres. Ch.	8 80
Birmingham, First Pres. Ch.	25 74
" Second Pres. Ch.	3 07
Prattville, Pres. Ch.	5 00
Uniontown, Pres. Ch.	10 60

ARKANSAS.

Little Rock, Central Pres. Ch.	2 35
Morrillion, Pres. Ch.	4 80
Richmond, Pres. Ch.	3 25
Russellville, Pres. Ch.	2 00

CALIFORNIA.

Southern California Conf., Meth. Ep. Ch.	188 00
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COLORADO.

Colorado Conf., Meth. Ep. Ch.	1 00
North Denver, Cong. Ch.	2 50

CONNECTICUT

Bridgeport, Church at.	47 67
Moosic, Pres. Ch.	8 00
New London, First Ch. of Christ.	5 20
Somers, Cong. Ch.	5 27

DELAWARE.

Odesa, Meth. Ep. Ch.	3 00
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FLORIDA.

High Springs, Pres. Ch.	1 50
Lake City, Pres. Ch.	4 50
Quincy, Pres. Ch.	12 87

GEORGIA.

Columbus, First Pres. Ch.	11 34
Gainesville, Meth. Ep. Ch. South.	12 28
" Pres. Ch.	8 77
Knoxville, Meth. Ep. Ch. South.	2 00
Millner Circuit, Meth. Ep. Ch.	7 00
Plains, Meth. Ep. Ch. South.	5 00
Savannah, First Pres. Ch.	14 45
Shady Dale Circuit, Meth. Ep. Ch.	
South.	2 00
Turin, Pres. Ch.	1 00
Valdosta, Pres. Ch.	10 00
Waynesboro, Pres. Ch.	8 88

ILLINOIS.

Central Illinois Conf., Meth. Ep. Ch.	211 00
Central Swedish Conf., Meth. Ep. Ch.	7 00
Chicago German Conf., Meth. Ep. Ch.	1 00
Ebenezer, Pres. Ch.	1 00
Effingham, Pres. Ch.	2 02
Illinois Conf., Meth. Ep. Ch.	282 90
Rock River Conf., Meth. Ep. Ch.	129 19
South Illinois Conf., Meth. Ep. Ch.	85 00
Unity, Pres. Ch.	1 00
Walnut Hill, Pres. Ch.	1 00

INDIANA.

Indiana Conf., Meth. Ep. Ch.	233 00
New Albany, Second Pres. Ch.	25 12
Northwest Indiana Conf., Meth. Ep. Ch.	198 00

IOWA.

Des Moines Conf., Meth. Ep. Ch.	5 00
Hull, Ref'd Ch.	80 01
Iowa Conf., Meth. Ep. Ch.	245 00
Marton, Church at.	12 40
Northwest Iowa Conf., Meth. Ep. Ch.	272 00
Orange City, American Ref'd Ch.	7 81
Okauchosa, African Meth. Ep. Conf.	8 00
Upper Iowa Conf., Meth. Ep. Ch.	326 00

KANSAS.

South Kansas Conf., Meth. Ep. Ch.	1 00
West German Conf., Meth. Ep. Ch.	22 00

KENTUCKY.

Kentucky Conf., Meth. Ep. Ch.	\$69 00
Louisville, Anchorage Pres. Ch.	7 66

LOUISIANA.

Belcher, Pres. Ch.	2 15
Crovelly, Pres. Ch.	4 45
Lake Charles, First Pres. Ch.	11 15
New Orleans, Napoleon Ave. Pres. Ch.	12 85

MARYLAND.

Dickeyville, Dickey Memorial Pres. Ch.	3 68
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MASSACHUSETTS.

Rollstone, Cong. Ch.	1 62
Campello, South Cong. S. S.	20 00
Springfield, South Cong. Ch.	4 00

MICHIGAN.

Michigan Conf., Meth. Ep. Ch.	854 25
" " Meth. Prot. Ch.	44 29
Ovid, Grace Meth. Ep. Ch.	14 00

MINNESOTA.

Minneapolis, Northern Swedish Conf., Meth. Ep. Ch.	13 00
Minnesota Conf., Meth. Ep. Ch.	8 00
Northern Minnesota Conf., Meth. Ep. Ch.	79 00
St. Paul, St. Anthony Park Cong. Ch.	10 31

MISSISSIPPI.

French Camp, Pres. Ch.	6 20
Vicksburg, Pres. Ch.	4 00

MISSOURI.

Kansas City, Asbury Meth. Ep. Ch.	1 00
" " Walrond Ave. Pres. Ch.	5 75
Lamar, First Pres. Ch.	1 80
Liberty, Pres. Ch.	11 69
Rich Hill, First Pres. Ch.	6 00

MONTANA.

Montana Conf., Meth. Ep. Ch.	1 00
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NEBRASKA.

Nebraska Conf., Meth. Ep. Ch.	91 00
North Nebraska Conf., Meth. Ep. Ch.	75 00
Northwest Nebraska Conf., Meth. Ep. Ch.	15 00
Syracuse, First Cong. Ch.	4 50
West Nebraska Conf., Meth. Ep. Ch.	75 00

NEW HAMPSHIRE.

Keene, First Cong. Sunday school.	9 38
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NEW JERSEY.

Trenton, First Pres. Ch.	21 00
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NEW MEXICO.

Albuquerque, First Meth. Ep. Ch.	8 00
New Mexico Conf., Meth. Ep. Ch.	83 75

NEW YORK.

Batavia, First Pres. Ch.	23 65
Binghamton, Floral Ave. Pres. Chapel.	1 00
Brooklyn, Italian Evangelical Ch.	4 53
" Pres. Ch.	4 17
Central New York Conf., Meth. Ep. Ch.	264 75
Clifton Springs, Meth. Ep. Ch.	10 00
Lyons Falls, First Pres. Ch.	6 75
Middleport, Meth. Ep. Ch.	3 00
New York, Madison Square Pres. Ch.	115 25
" University Place Pres. Ch.	117 30
" West Pres. Ch.	87 85
Potsdam, Pres. Ch.	7 54
Rouse Point, Meth. Ep. Ch. & Cong.	6 00
Williamstown, First Pres. Ch.	1 00
Woicott, Church Collection at.	6 98

NORTH CAROLINA.

Fayetteville Presbytery.	10 15
North Carolina Conf., Meth. Ep. Ch.	31 00
St. John's & Gibson, Meth. Ep. Ch. South.	14 00

NORTH DAKOTA.

North Dakota Conf., Meth. Ep. Ch.	54 00
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OHIO.

Cincinnati, Calvary Pres. Ch.	\$18 00
" Clifton Meth. Ep. Ch.	18 00
" Conf., Meth. Ep. Ch.	25 00
" Winton Place Meth. Ep. Ch.	10 00
Concord, Pres. Ch.	15 00
East Ohio Conf., Meth. Ep. Ch.	681 00
Hopewell, Pres. Ch.	2 00
North Ohio Conf., Meth. Ep. Ch.	428 00
Ohio German Conf., United Brethren Ch.	7 09
Sandusky Conf., United Brethren Ch.	11 80
West Brooklyn, Pres. Ch.	1 50
Zanesville, First Pres. Ch.	12 00

OREGON.

Oregon Conf., Meth. Ep. Ch.	89 00
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PENNSYLVANIA.

Genesee Conf., Meth. Ep. Ch.	410 52
Littlestown, Meth. Ep. Ch.	2 00
Nelson, Church at.	5 00
Seewickley, Pres. Ch.	250 00

SOUTH CAROLINA.

Aiken, Pres. Ch.	8 29
Bethany, A. R. P. Ch.	5 51
Charleston, Centenary Meth. Ep. Ch.	2 00
" First Pres. Ch.	25 00
Dorroh, Pres. Ch.	2 08
Greenwood, Meth. Ep. Ch. South.	7 78
Harmony, Pres. Ch.	8 57
Hebron, Pres. Ch.	2 31
Newberry, Aveligh Pres. Ch.	6 01
New Zion Circuit, Meth. Ep. Ch. South.	11 60
Pendleton, Pres. Ch.	6 61
Salem, Pres. Ch.	2 18
South Aiken Circuit, Meth. Ep. Ch. South.	4 00
Woodruff, Pres. Ch.	1 33

SOUTH DAKOTA.

Dakota Conf., Meth. Ep. Ch.	83 00
Merton, United Brethren Ch.	1 45
Willow Lake, United Brethren Ch.	2 41

TENNESSEE.

Abingdon Station, Meth. Ep. Ch. South.	9 00
Bristol, Anderson Street Meth. Ep. Ch. South.	1 30
Ducktown Station, Meth. Ep. Ch. South.	2 00
East Tennessee Conf., Meth. Ep. Ch.	25 00
Greenville Station, Meth. Ep. Ch.	1 00
Holston Conf., Meth. Ep. Ch.	83 00
" Conf., Meth. Ep. Ch. South.	450 69
Louisville Conf., Meth. Ep. Ch. South.	149 17
Mission Ridge, Pres. Ch.	1 65
Morristown Circuit, Meth. Ep. Ch. South.	1 40
Morristown, Meth. Ep. Ch.	2 00
Sweetwater Station, Meth. Ep. Ch.	11 00
Tennessee Conf., Meth. Ep. Ch. South.	199 36
Wartrace, Pres. Ch.	2 50

TEXAS.

Austin Conf., Meth. Ep. Ch.	3 00
Cleburne, Pres. Ch. & Sunday school.	7 70
Comanche, Pres. Ch.	2 00
Corulla, Southern Pres. Ch.	2 40
Denton, First Pres. Ch.	8 70
Elysian Fields, Golden Rule Pres. Ch.	3 00
Ennis, First Pres. Ch.	7 30
Fort Worth, College Ave. Pres. Ch.	4 80
Graham, Pres. Ch.	4 35
Waco, First Pres. Ch.	15 00

VIRGINIA.

Balham, Byrd Ch.	1 54
Ghent, Pres. Ch.	20 01
Western Virginia Conf., Meth. Ep. Ch. South.	87 61

WASHINGTON.

North Pacific German Mission, Meth. Ep. Ch.	11 00
Puget Sound Conf., Meth. Ep. Ch.	58 00

WEST VIRGINIA.		Credited as Donation. on Account.		Credited on Account.		RETURNS FROM BOOKS DONATED.	
West Virginia Conf., Meth. Ep. Ch...	\$281 00	Hendersonville Bible Com., N. C.....			\$11 66	Boykin, Minnie, Ellissville, Miss.....	\$1 65
WISCONSIN.		Hennepin Co., Minn.....			56 34	Brown, Mrs. A. M., Toledo, Wash...	86
West Wisconsin Conf., Meth. Ep. Ch	289 00	Horry Co., S. C.....			20 84	Hartsell, H. J., Georgetown, Wash...	84
Wisconsin Conf., Meth. Ep. Ch.....	8 00	Hunterdon Co., N. J.....	\$250 00	150 00		Little River Co. Bible Society, Ark...	3 25
		Jefferson Co., W. Va.....	30 00	15 00		Pierce, Rev. W. A., Waycross, Ga.....	6 48
Black Hills Conf., Meth. Ep. Ch.....	9 00	Kent Co., Mich.....		30 09		Presbyterian Board of Publication, Philadelphia, Pa.....	13 05
Central German Conf., Meth. Ep. Ch.....	147 00	Knoxville, Tenn.....		55 15		Rankin, Rev. W. B. (From Tenn, and S. C.).....	26 65
Northern Danish Conf., Meth. Ep. Ch.....	71 00	Lancaster, S. C.....	30 00	34 85			\$52 78
Northwest German Conf., Meth. Ep. Ch.....	58 00	Laredo, Tex.....		15 42			
		Lauderdale Co., Tenn.....		58 52			
		Lewis Co., N. Y.....		7 19			
		Long Island, N. Y.....	30 00				
		Lorain Co., O.....		9 00			
		Loveland, Col.....		22 10			
Albuquerque, Mexican Mission, Meth. Ep. Ch.....	10 00	Massachusetts.....	50 00	193 69		Agency among Colored People of the South.....	\$315 19
		Merrimac, Mass.....	12 31				
		Middlesex Co., N. J.....	100 00				
		Mocksville Bible Com., N. C.....		10 00			
		Nashville, Tenn.....		23 59			
		Nashville, Tenn.....		1 25			
		New York.....		578 06			
		Orange Co., N. Y.....	500 00				
		Outagamie Co., Wis.....		29 00			
		Oxford, O.....		6 43			
		Pasquotank Co., N. C.....		22 73			
		Passaic Co., N. J.....		13 86			
		Pennsylvania.....		1,300 02			
		Pittsburgh Welsh, Pa.....		37 35			
		Ramsey Co., Minn.....		143 27			
		Sauk Prairie, Wis.....		9 77			
		Schenectady Co., N. Y.....		7 47			
		South DeKalb Co., Ill.....		84 26			
		St. Louis, Mo.....		265 50			
		Ulster Co., N. Y.....		75 00			
		Virginia.....		175 00			
		Wayne Co., Mich.....		21 11			
		Wenona, Ill.....	4 00	10 00			
		Westchester Co., N. Y.....	1,200 00	2 28			
		Wilmington Female, Del... ..	30 00				
		Wilson Co., Tenn.....		7 00			
		Winnebago Co., Ill.....		9 80			
				\$2,776 31	\$4,515 71		
						Total Receipts.....	\$85,796 00

OFFICERS AND MANAGERS OF THE AMERICAN BIBLE SOCIETY.

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WILLIAM FOULKE.

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TERM—1902 to 1906.	TERM—1901 to 1905.	TERM—1900 to 1904.	TERM—1899 to 1903.
ALEXANDER E. ORR.	WILLIAM HOYT.	WILLIAM T. BOOTH.	JOHN E. PARSONS.
GERARD BEEKMAN.	T. G. SELLEW.	CHURCHILL H. CUTTING.	FREDERICK STURGES.
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FINANCIAL STATEMENT FOR OCTOBER, 1902.

RECEIPTS FOR BENEVOLENT ACCOUNT.

	Gifts from Auxiliaries.	Legacies.	Church Collections.	Gifts from Individuals.	From Sales of Books Donated.	To Colored People of the South.	Sales reported by Foreign Agents.	Returns from Missionary and other Societies.	Income from Perpetual Trust Funds.	Miscellaneous.	Total Transfers.	Total Cash.
Cash.....	2,776 31	2,199 07	8,844 01	1,937 77	52 78	315 19	1,070 84	....	2,255 23	3 67		\$19,454 87
Transfers.....	....	....	....	....	....	....	....	....	....	....		

RECEIPTS FOR GENERAL ACCOUNTS.

	Transfers.	Cash.
From Auxiliaries.....	153 73	4,515 71
The Trade.....	6 00	1,177 08
Salesroom.....	282 76	1,942 90
Rents.....		3,683 98
Income from Available Funds.....		2,081 34
Income subject to Life Interest.....		1,080 58
J. Burr Legacy Income.....		708 84
British and Foreign Bible Society.....	1,319 23	
Exchange Account.....	7,160 00	
Fitch Shepard Bible Fund.....		750 67
Available Funds.....	150 00	
Trust Funds for Re-investment.....		150 00
		9,071 77
		16,011 08

RECEIPTS FOR DEPOSITORY ACCOUNT.

	Books Issued.	Miscellaneous.
Cash.....		
Transfers.....	17,611 38	3 89
		17,615 27

RECEIPTS FOR MANUFACTURING ACCOUNT.

	Sales of Waste Material.	Job Work.	Finished Plates.	Repairs to Plates.	Books Delivered to Depository.	Miscellaneous.
Cash.....	330 05	.. ..				
Transfers.....		555 42			14,661 30	
						15,116 72

Total Transfers.....	41,803 76
Total Cash Receipts.....	35,796 00
Cash Balance from September, 1902.....	13,871 74
	\$49,667 74

DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

	Field Agents.	B. B. Record.	Foreign Agencies.	Grants to Miss'y and other Soc's.	Miscellaneous.	To Colored People of the South.	Donated.	To Foreign Agencies.	To Life Members.	Total Transfers.	Total Cash.
Cash.....	915 16	149 63	1,095 43	875 00	95 01	412 13	....	....	....		\$3,542 36
Transfers.....	....	359 44	7,160 00	....	....	236 26	1,333 19	6,895 16	272 00	16,506 05	

DISBURSEMENTS FOR GENERAL ACCOUNTS.

	Transfers.	Cash.
Auxiliaries—Value of Books Supplied, &c.....	4,815 44	
The Trade—Value of Books Supplied, &c.....	873 78	
Salesroom.....	2,266 86	179 16
General Salaries and Expenses.....	167 70	2,698 23
Bible House Expenses.....		6,804 26
Interest on Life Investment.....		467 50
Books for the Blind on Account of Burr Legacy Income.....	38 63	
British and Foreign Bible Society.....	1,571 58	
Exchange Account.....		13,862 50
Trust Funds Invested.....	150 00	
	9,893 93	24,011 85

DISBURSEMENTS FOR DEPOSITORY ACCOUNT.

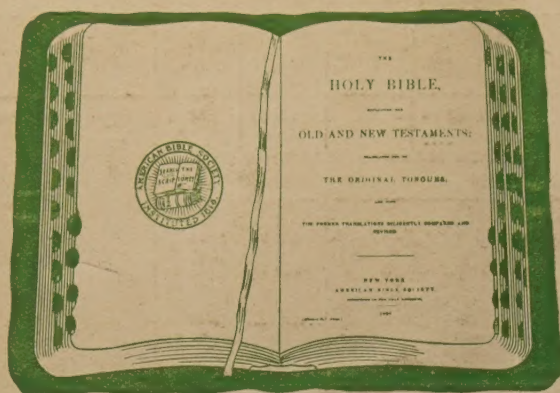
	Salaries and Expenses.	Boxes and Cartage.	Freight, Postage, &c.	Books from Man'g Dept.	Books Purchased.	Books Returned.	Discount on Sales.	Miscellaneous.
Cash.....	552 11	99 05	100 15					
Transfers.....				14,561 30	.. ..	50 12	1,002 36	
								15,613 78

DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

	Wages.	Material.	Man'g, Repairs and Expenses.	Machinery and Tools.	Rent of Manufactory.	Miscellaneous.
Cash.....	8,514 96	1,356 17	68 96			
Transfers.....						

Total Transfers.....	41,803 76
Total Cash Disbursements.....	38,275 41
Cash Balance forward to November, 1902.....	11,392 33

N. B.—The amounts in *Italic* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each. **\$49,667 74**



Christmas

1902

The American Bible Society Desires to Call Attention
to its Full Line of

BIBLES AND TESTAMENTS

FOR

Christmas Gifts and Prizes for Sunday Schools

SPECIAL ATTENTION is called to the following Editions:

Price List

No.		
268	AGATE TESTAMENT, 32mo, Cloth, Red Edge, Round Corners (cut flush).	5
267	AGATE TESTAMENT, 32mo, Cloth, Red Edge	8
178	AGATE BIBLE, 24mo, Cloth, Red Edge	15
146	MINION BIBLE, 18mo, Cloth, Round Corners, Red Edge	20
131	NONPAREIL BIBLE, 12mo, Cloth, Red Edge	25
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